

Autumn 1981

Avon Past 5



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Line drawing of roof-boss excavated from Keynsham Abbey showing Samson and the Lion.

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Avon Past

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AVON ARCHAEOLOGICAL COUNCIL
and AVON LOCAL HISTORY ASSOCIATION

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EDITORIAL

Financial matters seem to be a constant preoccupation these days. Locally, the cuts in Avon have meant that when Lucy Hamid resigned from her post in the Avon Community Council it was not refilled. Since the foundation of the A.L.H.A. in 1975, the Community Council has supported Lucy Hamid in her role as Secretary to the A.L.H.A. by undertaking much of its typing and administration as well as providing premises for meetings. Therefore both the A.L.H.A. and the A.A.C. (from the point of view of the joint publications) are very fortunate in that Lucy has felt able to continue as Secretary of the A.L.H.A. in a voluntary capacity, and that the staff of the Avon Community Council are continuing to provide secretarial and clerical assistance, particularly with the production and distribution of the *Newsletter* and *Avon Past*, and with correspondence. Our thanks go to Mr. Wethey and the marvellous office staff at the Community Council.

We are pleased that many new ventures are managing to succeed. In our area, the appeal for funds to save the Codrington Archive from being sold abroad has been doing very well and is on the verge of success. The A.L.H.A. has recently published jointly with the University of Bristol Extra-Mural Department the first of a planned series of monographs: *Clifton and Westbury Probate Inventories 1609-1761*, edited by John Moore (which we hope to review in our next issue).

On a national scale, there are trends which have important implications for the organisation of archaeology and local history. While Record Offices are having to cut their hours and introduce charges and we wait to see how the university cuts are likely to affect provision for history and archaeology in higher education; this winter sees a number of major monuments in the care of the Department of the Environment closed for the first time for the winter season as well as the charges being raised for 39 of the 138 monuments which have admission fees.

Does all this, one wonders, have any connection with the Government's scheme, proposed in November, to set up an agency which will take over from the Department of the Environment its responsibility for the care of monuments, making grants for the preservation of historic buildings, the listing and scheduling of buildings and sites, co-ordinating and financing rescue archaeology, and other functions now performed by the D.O.E.? The proposals would also amalgamate and transfer to the agency, the Ancient Monuments Board for England and the Historic Buildings Council for England and possibly also the Royal Commission for Historic Monuments (England) and the National Monuments Record. The present aim is to establish this new body by April 1, 1983. Without doubt a new organisation for state archaeology (and history, make no mistake) would be welcome, but is a commercially orientated agency answerable to the D.O.E. the answer? Surely this is an opportunity to express our views on how our national heritage should be run? It is hoped to raise the *Organisation of Ancient Monuments and Historic Buildings in England: A Consultation Paper* (H.M.S.O., £1.50) for discussion at the next meetings of the A.L.H.A. and A.A.C. Comments are sought by the Secretary of State by 26th February 1982; so please raise your views with your local society, the A.L.H.A., A.A.C. or send them direct to the Secretary of State.

On the brighter side, parts I and III of the Ancient Monuments and Archaeological Areas Act, 1979, came into effect on 9th October.

It is with great sadness that we record the death of Mrs Mollie Ashley, Vice-Chairman of the A.L.H.A. We hope to produce a future issue of *Avon Past* as a tribute to her and her work.

Georgina Plowright & Jennifer Scherr.

NOTES ON CONTRIBUTORS

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THE CULT OF SAINTS IN MEDIAEVAL BRISTOL

by
Basil Cottle.

The purpose of this article is to examine the pattern of church and chapel dedications in mediaeval Bristol and its immediate surroundings, to make comparison with the national pattern, and to throw some light on the odd occurrences and emphases; and let us first forget the patron saints of St. Brenda's Hospital, St. Ivel milk products, and the hamlet of St. Chloe near Stroud, whom we shall encounter neither in the calendars nor in the courts of heaven.

Francis Bond (1914), shows how Wiltshire "is an exceptionally normal county, the order of the first eight dedications being the same as for all England" (St. Mary the Virgin, All Saints, SS. Peter, Michael, Andrew, John Baptist, Nicholas, James). Somerset — he did not analyse Gloucestershire — is similar, save that after the first six it has St. Paul in seventh, rather than ninth, place. Bond is counting only parish churches, and when we consider all the religious buildings of pre-Reformation Bristol, we find a less tidy pattern than this, though (if we take in the lost parish church of St. Andrew, Clifton) 20 of the first 22 in the national list are represented, the unexpected missing one being St. Margaret — the cult of St. Helen (also absent) is much more northerly. A word of warning about St. Andrew: Chatterton in his forging mood gave him a church on the corner of High Street/Wine Street before the Old Dutch House arrived, and this has deceived many. If we include outer Bristol,¹ Long Ashton and Abbots Leigh, the known or surmised dedications reach a maximum of 69 (and, in addition, to what did Katherine Farm in Henbury and Magdalen Wood in Westbury refer?). A number of institutions had joint dedications, so St. Paul sneaks in on the strength of one will of 1391 referring to St. Peter's as SS. Peter and Paul; and traditionally the Dominican Friary at Quakers Friars was dedicated under the title of St. Paul. Even firmly ignoring Barrett (1789) with his "St. Baldwin" at Spyker's Hall, we are left with some suppositious chapels which *may* be authentic — two of St. Mary outside Temple Church and St. James's, the whispered names of St. Werburgh and Holy Cross on Henbury Hill and Durdham Down. And if we accept *all* the 69 dedications from sources either sound or uncheckable, then the 45 patrons of the monasteries, friaries, churches, chapels, hospitals and wells, stand tentatively in a list as in fig. 1.

The great surprise, high on the list, is St. Werburgh, with her church and that doubtful dedication. On its first site in the heart of the city, her church may have originated in Mercian influence, since seven out of her twelve titles are in Derbyshire — Staffs — Cheshire, two (oddly) close together in Cornwall, one in Devon, and one in Dublin. This last is not unexpected: the control which Bristol exercised over Dublin, after Henry II's invasion, imposed on that city the dedication to Bristol's St. Ewen, under the variant name of St. Audoen, of a church formerly called St. Columcille. St. Werburgh's in Dublin is still approached along what Killanin and Duignan (1967) call a 'dingy passage' through Bristol Buildings. The Mercian royal status of St. Werburgh, and the elusive hermitage chapel of the Mercian princess St. Milburga (second Abbess of Wenlock), perhaps shed light on the patron of St. Edith's Well in *St. Edewellane* near St. Peter's; making her more likely to have been the Polesworth (Warwickshire) Saint than the Wilton (Wiltshire) one.

Fig. 1.

BRISTOL DEDICATIONS TO SAINTS

Position	Name	Number of dedications	National Position
1	St. Mary the Virgin	8 (sharing the Priory with St. James)	1
2	Holy Trinity	5 (sharing Barstaple's Hospital with St. George, and Westbury with SS. Mary & Peter)	10
3	St. John Baptist	3	6
	St. Lawrence	3 (church, chapel and hospital)	12
	St. George	3 (the Guildhall chapel, half Barstaple's, and Hanham Abbots)	20
	St. Peter	3 (sharing Westbury with Holy Trinity and St. Mary)	3
7	All Saints	2 (including Long Ashton church)	2
	St. Nicholas	2 (including Whitchurch church)	7
	St. Paul	2 (doubtfully sharing St. Peter's)	9
	St. Mary Magdalen	2	13
	St. Giles	2 (including Stapleton until 1691)	18
	Holy Cross	2 (the parish church was styled "Temple")	21
	St. Thomas of Canterbury	2 (the cult did not start until 1170. Apart from the city church, there was a chapel of St. Thomas — perhaps the Apostle — in King's Weston Lane: Dawson (1981))	22
	St. Augustine of Canterbury	2	40
	St. Werburgh	2	57
16	St. Michael	1	4
	St. Andrew	1	5
	St. James the Great	1 (sharing the Priory with St. Mary)	8
	St. John Evangelist	1	14
	St. Leonard	1	15
	St. Martin	1 (in the Castle)	16
	St. Bartholomew	1	17
	St. Katherine	1 (to her cult we must also ascribe the former pub "The Cat and Wheel", a corruption of <i>Katherine Wheel</i>)	26
	St. Stephen	1	30
	St. Ann	1	32
	St. Clement	1	33

St. Gregory	1 (former dedication of Whitchurch)	38
St. Philip	1	39
St. Luke	1	41
St. James the Less	1 (the <i>Jacob</i> of SS. Philip and Jacob church)	42
St. Edward the Confessor	1 (in the Castle)	48
? St. Edith of Polesworth	1 (or of Wilton, <i>infra</i>)	50
St. Mark	1	75
St. Vincent	1	75
St. Anthony	1	75
St. Blaise	1	87
St. Milburga	1	87
St. Ewen/Owen/Ouen	1	100
? St. Edith of Wilton	1 (or of Polesworth, <i>supra</i>)	114
St. Brendan	1	137
St. Candida (Whyte)	1 (Whitchurch said to be on the site of her chapel)	137
St. Lambert	1	137
St. Jordan	1 (These two have no place in Bond's list, as having no parish churches).	
The Three Kings of Cologne		

Among the other less familiar names, St. Clement (whose legend has him thrown in the sea, lashed to an anchor) is fitting for a port; St. Blaise (said to have been lacerated with wool-combs) may have reference to the local cloth industry; and the Spanish saint St. Vincent (comparatively "popular" in England, with six churches apart from his chapel on the cliff in the Gorge) is a reminder of our trading connections. St. Jordan, never culted elsewhere, may traditionally have been one of the companions of St. Augustine when he met the Welsh bishops at perhaps Aust (with its supposed derivation from the saint's name) and may have settled as a solitary in the College Green area. Unique, too, is the dedication of Foster's Almshouses to the Three Kings of Cologne, commemorating the supposed enshrining in Cologne Cathedral of the Magi whom Scripture calls neither *Kings* nor *Three*. The chapel is very late mediaeval, but the formula is an older one — the mid-fourteenth-century poem *Winner and Waster* ends with Edward III's intention of making pilgrimage to "the kirk of Colayne where the Kings lie"

I can see no strong reason for the erection on the Downs near Black Boy of a chapel of St. Lambert, Bishop of Maastricht, martyred c.705. True, he has two (widely separated) churches in England — at Burneston in the North Riding and at Stonham Aspal in Suffolk —, and those who know *Richard II* will remember that one of its most important incidents is set "At Coventry, upon St. Lambert's Day", but no Bristol connection is obvious, except perhaps our cloth trade with the Low Countries.

At this point, it will be convenient to consider the supposed Keltic (Welsh, Irish, Cornish, Breton) saints of Bristol. Extreme claims would associate the city with three of them; sober judgment, with perhaps none. First, the church of St. Ewen has (like St. Owen at Gloucester and Hereford) been "dubiously", says the *Oxford Dictionary of Saints*, attributed to St. Hwyn or Henwyn, who was educated at Llanilltyd Fawr and became Abbot of Bardsey. Secondly, the

Irish St. Brendan (he of Brandon Hill of whom more presently) is said to have had a sister called St. Brig, giving her name to *Bristol*, "Brigstow", the holy place of Brig. Formally, on the analogy of Petrockstow (the holy place of St. Petroc) and a number of similar names from Cornwall up to Herefordshire, this might be feasible, but *stow* more often meant in Anglo-Saxon just "place, settlement, assembly-place", and the first element in *Bristol* is obviously "bridge". J.C. Dickinson (1976, 125-6), argued for the emphasis on "religious place" or "church site", with reference to the promontory site of St. Augustine the Less, but mentioned no St. Brig; if any saint deserved commemoration there, he makes it clear that it was St. Jordan or St. Augustine himself.

Thirdly, and worthier of mention, there is St. Brendan of Brandon Hill. The first traceable notice of this chapel is the *Sanctum Brandanum* quoted for 1192 by A.M. Smith (1964). Rotha M. Clay (1914) records a female recluse at the chapel in the mid-thirteenth century and four solitaires of both sexes between 1314 and 1480. All this at first looks clear enough: St. Brendan, the doughty Irish seafarer who even saw Judas sitting on an iceberg, has imposed his eponym on the hill. A sailor saint would fit well with the character of other sites on the Avon — including the oft-repeated theory that sailors were guided up the river by "beacon candles" maintained by pious hermits at Chapel Pill (dedication unknown), St. Vincent's, the chapel at Rownham Ferry (dedication unknown), and then St. Brendan's. But did St. Brendan's name name the hill, or did a hill called Brandon give a hint for the dedication of the chapel? There are at least six hills, and their attendant villages, called Brandon in England; everyone of them is good Anglo-Saxon and means "broom/gorse hill". Even the Saint's two church dedications in England are fishy: Brancepeth, County Durham, has a church in his title, but means "the path to Brandon", and Brendon, Devon, was no doubt "broomhill" long before they dedicated its church to him.

I think we can safely write off all the supposed Keltic cults in Bristol. Nor is their existence likely. Bristol, of so little importance in Roman times, unknown in the Dark Ages and the early Anglo-Saxon period, was no epicentre of Keltic tradition. To the north and east, in Gloucestershire, there is almost no trace of British saints, the nearest being the Chapel of St. Twrog on its islet in the Severn off Beachley, eleven miles from Bristol Bridge as the crow flies but over the Severn Sea and almost in Gwent. At Oldbury-on-Severn, the decapitated virgin St. Arild has an odd name and a doubtful existence despite her Farm and Well at Thornbury, but she certainly doesn't sound Keltic. The other Gloucestershire Oldbury, "on-the-Hill" near Didmarton, has St. Arild's only other church — a suspicious coincidence.

Going further east, into Wiltshire, we find little more; in fact of genuine Dark Age dedications to British saints, nothing whatever. Amesbury church has as joint patrons SS. Mary and Melor, but the latter Breton or Cornish saint (patron of Mylor and Linkinhorne in Cornwall) came here late and piecemeal in the form of relics collected and bestowed by King Athelstan after 924. Athelstan's wooing of the south-western Kelts by veneration of their saints probably explains the case of Cricklade, where the mighty church at St. Sampson commemorates a Welsh/Cornish/Breton missionary. Athelstan is also known to have given St. Sampson's arm and crosier to the abbey of Milton in Dorset. This must explain as well how the Welsh/Cornish/Breton St. Branwaladr came to Milton, a church now ascribed in Crockford's *Clerical Directory* to the patronage of SS. James the Great, Sampson, Branwaladr, Mary the Virgin, Michael and Katherine

of Alexandria — a fine piece of comprehensive cover. Certainly, none of these Celtic saints is recorded as a missionary to the Anglo Saxons in Wiltshire or Dorset, and would therefore seem to be introduced later.

It is only to the south-west and south, in Somerset, that an indigenous Celtic presence can be felt. The thrust is headed by St. Bridget at Chelvey, nearly 8 miles WSW from Bristol Bridge. Behind her presses St. Cyngar, now dispossessed of Congresbury by St. Andrew, but still holding Badgworth; and St. Erne's Well in the adjacent parish of Weare remembers the Celtic St. Ernín, found elsewhere in association with St. Cyngar (Costen 1979). The hermitage *S. Romani* somewhere in Winscombe may dimly remember St. Ruan/Rumon of Cornwall. Down the coast, St. Bridget reappears at Breane, and after a long, flat, anglicized area the Kelts come back into their own in the rugged country at Watchet, Timberscombe, Porlock, and Culbone, with SS. Decuman, Petroc, Dyfrig, and Columbanus. Going SW from Bristol, we first encounter such saints at Cheddar, where the stone chapel in the Palace precinct is for St. Columbanus, and where the parish church has a chapel of St. Nectan. Further south, Glastonbury has a crop of them, all Irish, at the church of St. Benignus (now wrongly styled "Benedict"), the chapel of St. Patrick, the traditional burial-place of St. Indract, and St. Bridget out at Beckery ("little Eire"). Just beyond, Holy Trinity at Street was once under the patronage of St. Gildas, and Barton St. David ends the sequence. Back at Stratton-on-the-Fosse, east of Mendip, St. Vigor, despite his Roman-Gaulish origins, has no British affinities and is a Norman importation. Two other Celtic ascriptions are possible; Kewstoke church (now St. Paul's) may recall the virgin-saint of St. Kew in Cornwall, a church formerly dedicated to St. Docco, whom we have met nearby under his other name of Cyngar; and every hilltop church of St. Michael *could* be of Celtic foundation, since this cult straddled the ages.

To return from this long Celtic twilight to the Bristol churches. Of all the patron saints of the parishes, St. Ewen was the rarest, and it is a pity that his church has vanished apart from some fragments surviving in law buildings. St. Ewen/Owen/Ouen/Audoen has been, in fact, singularly unlucky in England. As Bishop of Rouen, his fame in France is assured by the vast and beautiful church of S. Ouen in that city. In England his mere shade lingers in "Christ Church with St. Ewen", Bristol; "St. Mary de Crypt with All Saints and St. Owen", Gloucester; "St. Owen Street", Hereford, and "St. Owen's Cross" 9½ miles SSE; the lost "St. Ewin" in London, united in the sixteenth century with other parishes to form Christ Church, Newgate; and the secularized hospice chapel of St. Audoen at South Wraxall in Wiltshire. Alone of his churches in the British Isles stand St. Owen's at Bromham in Bedfordshire, and St. Audoen's in Dublin. In the time of Archbishop Odo of Canterbury, after 950, the saint's body is said to have been placed in Canterbury Cathedral, with a chapel in his name in the south-east transept of the crypt, and if the centrally-placed Bristol church (first mentioned 1147) was not named in the pre-Conquest period, it must be attributed to Norman influence.

I appear to have omitted the title of a surviving ancient church — Christ Church, City: but every church was dedicated to the Triune God, and "dedication to" a saint (rather than placing under a saint's patronage) is not really a correct term, though long in use. "Christ Church" is, in fact, a popular misnomer for the real title "Holy Trinity". As early as the Middle English poem *Mum and the Soothsayer* c.1400, it was in vogue, and the first four alliterative lines can be rendered as follows:

“And as I passed praying where priests were at mass,
In a blessed borough which is named Bristol,
In a temple of the Trinity right in the middle of the town,
Which is called Christ Church among the common people ...”

Nor is Bristol alone in this anomaly, though the various examples do not suggest why the change occurred. Thus the great Priory of the Holy Trinity at Twinham, Hants, had its familiar name of Christchurch as early as 1177; the Norse-founded Cathedral of the Holy Trinity at Dublin has been called Christ Church all its life (another, though tenuous, Bristol link); Holy Trinity, or Christ Church, Cork, is as old as 1199; and a fine hilltop church of the Holy Trinity outside Newport, Gwent, gives its name to the village of Christchurch.



Fig. 2. St. Wilgefort alias St. Uncumber.
Drawing after statue in Henry VII's
Chapel at Westminster Abbey.

I have tabulated the 45 patrons of the 63 religious buildings (24 still existing in some form) of the mediaeval city and its environs (Fig. 1). The pattern established is, however, an incomplete guide to the cults, both official and popular, of the Middle Ages, as taking no account of the altars of saints in all the churches large enough to house side-chapels. Unfortunately, no complete list of these is yet available, and in some cases probably never *will* be, because the records of some of the churches and religious houses are lost for ever. But we must attempt to incorporate those that are extant, or the sample of them accessible in print, to see if the pattern is radically altered; and there is at least one shock waiting.

Virtually every parish church had a Lady Altar, and there is no point in listing these; their addition to the list, however, would leave St. Mary the Virgin as its undisputed head. Other altars in churches have been identified as follows: **At St. Mary Redcliffe.** SS. Blaise, George, James the Great, Katherine, Nicholas, Simon and Jude, Stephen, and — said Sir Harold Brakspear (1922) — All Souls, adding that there were probably “many more”.

At St. Ewen. SS. John Baptist (Chapel of the Merchant Tailors), Katherine, and (at last) Margaret.

At All Saints. St. Margaret (in 1286 or 1290, but with no further mention) St. Thomas (presumably of Canterbury), and an altar of the three SS. John Baptist, John Evangelist, and Dunstan. There was also a "Jesus aisle" but since the Lady altar was there — presumably already naming it the Lady Chapel — the name must have been a "popular" one, even as the very late (after 1520) Poyntz Chapel in St. Mark's was also called "Jesus". All Saints also had an altar of the Holy Rood; a wide enough church could have an altar actually in front of the rood-screen, and this may well apply to the various altars of the Holy Rood/Cross in this list, but we learn that at All Saints it was in the south aisle, with its own reredos of 1471 with figures that included St. Erasmus, whose bowels were wound out with a windlass; another statue in the church was of St. Ursula.

At St. Peter. (the "oldest and chief" church in Bristol, said Bishop Simon of Worcester, c.1140; perhaps the original church of Barton Regis manor). St. Katherine, Holy Cross, Our Lady of Pity (by 1552), Our Lady of the Bellhouse, and perhaps a Lady altar besides; this proliferation of altars to the Blessed Virgin may help to explain the case of

St. Augustine's Abbey (now the Cathedral). Everyone knows that it has an Elder (Early English) and an Eastern (Decorated) Lady Chapel, but one of the two altars in the Berkeley Chapel is said to have been hers as well. It also had altars of the Holy Cross, St. Michael (according to one computus roll), St. Maurice (in the north choir aisle), and very doubtfully St. Keyne in the Berkeley Chapel. This lady was the apocryphal hermitess out at Keynsham (which is actually named from a male Anglo-Saxon) who turned snakes into ammonites, which are obligingly shown on the arch from the Sacristy into the Berkeley Chapel (or are they medick fruits)?

At St. Werburgh. Holy Trinity, St. Ann.

At St. Thomas. St. John Baptist.

At Christ Church. SS. Michael and Thomas of Canterbury, and Holy Rood.

At Temple. SS. Katherine (Weavers' Chapel), Nicholas, James.

At St. John. Holy Cross (in the Crypt).

At St. Nicholas. Holy Cross (on the north side of the Crypt), and St. John Baptist.

At St. Stephen. SS. Katherine, James the Great, John Baptist, and Holy Trinity.

At St. Bartholomew's Hospital. St. Clement.

At St. Mary-le-Port. SS. Ann, Katherine, and Wilgefort.

The sting is indeed in the tail of this list. The astonishing St. Wilgefort, alias St. Uncumber, was (or, rather, wasn't) a septuplet daughter of a pagan King of Portugal; he intended her to marry the King of Sicily, but she had vowed to remain a celibate Christian, so she prayed to become unattractive to men. Her prayer was emphatically granted; she grew a nice long beard and moustache, and her father had her crucified. It became customary in England for unhappily married women to offer a peck of oats at her image and then she would "uncumber" them of their husbands. Spreading from Flanders in the 14th century, this cult settled in too late to acquire any parish churches, but this fearsome woman had an altar at St. Paul's Cathedral, a charming (apart from the whiskers) statue still standing in Henry VII's Chapel at Westminster Abbey (Fig. 2) and altars at St. Mary-le-Port and at Chew Stoke, a few miles south.

Obviously no accurate tabulation can be based on the gappy statistics of this second list. There are eight newcomers; the expected St. Margaret (always popular for her sensational besting of the dragon — he swallowed her, but she made the Sign of the Cross and he burst amidships); the pious observation of All Souls; and the scriptural SS. Simon and Jude, the genuine Anglo-Saxon St. Dunstan, the likely but revamped St. Maurice, and the downright absurd SS. Keyne and Wilgefort. When added to the original list, the Holy Cross/Rood (not always significant in the manner of the rest, as we have seen) moves up to second place after St. Mary, joining the Holy Trinity and St. John Baptist; but the really emphatic promotion is of St. Katherine from one dedication to seven, and into fifth place. This horrific martyr, blotted out by the Pope in 1969, was believed to care for the souls of those who cried to her in their hour of death, and there are countless representations of her in the art of mediaeval England. Finally, it will be found that St. James the Great moves up to sixth place, beyond his national position; SS. Thomas of Canterbury and Ann improve significantly, and SS. John Evangelist, Stephen, Clement and Blaise, slightly; St. Nicholas keeps his place, one above his national position; the rest slither.

Buildings now lost or nullified still impose their names on the city streets and districts: Lawrence Hill, Lawrence Weston, Catherine Mead, St. John's Lane, Leonard Lane, Magdalen Street, St. Vincent's Rocks, Blaise Castle, St. Giles House, St. Anne's Park — even St. Peter's Pump now at Stourhead. The deplorable Diocesan policy of "rationalization" and redundancy threatens to produce even more of these derelicts. The 50 cults that I have isolated were responsible for teaching the easier *narrative* lessons of religion to the ordinary citizens of Bristol, and their correlation in the remains of mediaeval visual art in the area would make an absorbing study.

Notes.

1. i.e. if we go out as far as Lawrence Weston, Henbury, Westbury, Horfield Stapleton, Hanham, Brislington and Whitchurch.

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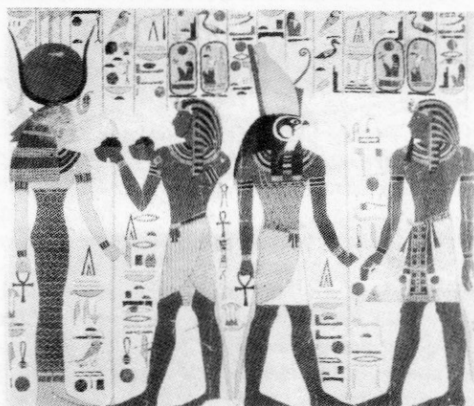
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THE LODWAY BREWERY

by Jan Walmsley

The Lodway brewery stands on the Easton-in-Gordano road, just to the north-west of Pill. The news that the buildings were threatened by development encouraged the writer to follow up an Open University course in industrial archaeology and examine the buildings and their history. Now planning permission has been granted for the brewery buildings demolition and replacement by flats, so this seems a good point at which to outline some of the history of a Pill industry, now long gone, but of some importance as a local employer in the nineteenth century.

Brewing

A brief description of the process involved in brewing might be found useful before discussing some of the uses to which the buildings were put. Good beer is the product of four main ingredients: barley, hops, water and yeast. Before brewing can start, the barley must be converted into malt; this is done in two stages. First the barley is steeped in water to cause it to germinate and laid on the malting floor until green roots and shoots appear. The second stage is to prevent any further germination by heating the grain in a kiln. After this the malt is milled into a fine powder, the grist. Now the brewing procedure can begin.

The grist is next mixed with hot water in a mash tun, the liquid formed is called the wort. The wort is transferred to a copper, where it is boiled with hops; these give the beer its bitter flavour and act as a preservative. The wort is then strained through the spent hops, cooled to 65°F and, after yeast has been added, allowed to ferment for several days in fermenting vessels. Finally it is allowed to clear before being racked into casks.

The Existing Buildings

The buildings which stand at present in Lodway are in quite good condition and are in multiple occupation by a number of small industries. Sadly, since the building ceased to function as a brewery in 1912, the internal brewing equipment and machinery has long since been removed. It is possible, though, to make some suggestions as to the brewing use of the various parts of the building.

At the west end of the main building, looking from Lodway, is a rectangular structure which I take to have been part of the maltings – the kiln room (fig. 3 A). Unfortunately it is not possible to have access to this at ground floor level as it has been bricked up. However the basement consists of a room with a central square brick base arching upwards and outwards until it meets the ceiling, creating four conjoining half-barrel vaults. This base contains ash-filled flues suggesting that here is the lower part of the kiln for heating the barley. It is built with very careful brickwork, which exactly fits the gentle curves. The area next to the kiln could have been the malting floor as it has a fairly low roof (to keep the heat in) and the traditional metal pillars which appear in most illustrations of malting.

Once the malt was ready I assume it was loaded into sacks and transferred to the door on the first floor (fig. 3, B) where it would be lifted in by pulley. At this point the malt would be ground in a mill to make the grist.

Just above here is a small area (400 square feet) of upper storey with a wooden floor (fig. 3, C). In most breweries the water (or liquor as it is known) is stored at the top of the building, so my surmise is that this upper storey was used for

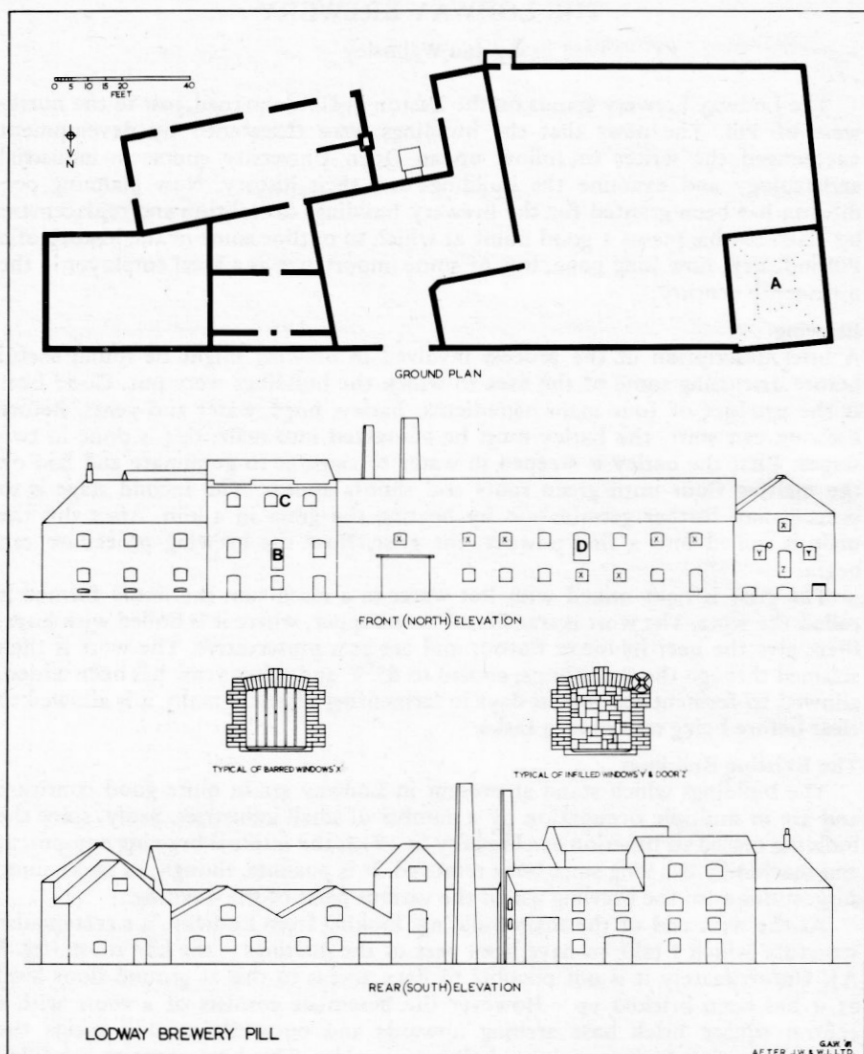


Fig. 3. Plan and elevation of Lodway brewery, 1981 (only approximately to scale).

storing cold water. This would have come down into hot water tanks to be heated and mixed with the ground malt in a mash tun. The tall chimney was probably connected with this part. It is at this point that the clues to the functions that the various parts of the building played in the brewing process run out. It seems probable that the copper was to the right of the mash tuns and that the fermentation vessels and casks were stored between this and the maltings so that the beer could finally be loaded into the drays from the right hand upper door (fig. 3, D).

These tentative assumptions do not account for the use of many of the buildings in the brewery complex. Storage space and offices would both be necessary and probably we can assume that these uses took up much of the space at the rear of the building.

Origins of the Brewery

According to a history of the Bristol Brewery published by Georges and Company sometime during the 1920's, the Lodway brewery was founded 'toward the end of the eighteenth century'. This was a period when the number of breweries in Britain was increasing considerably, and a small brewery might be set up c. 1800 for about £200 (Corran 1975, 144, 147; Mathias 1959, 253).

A brewery in Pill should have had a thriving business. In the 1820's the quarter sessions record that there were no fewer than fourteen inns, or ale houses possessing licences. These were: the Crown and Cushion, the Duke of Cornwall, the Duke of Cumberland, the Duke of Wellington, the Kings Arms, the Kings Head, the New Inn, Packet House, the Red Lion, the Royal George, the Rodney, the Star, the Swan and Waterloo House. By contrast Portishead had only one licensed premises, the Anchor! The only place in the division of Hartcliffe with Bedminster and Portbury having a comparable number of pubs was Bedminster. Now a much bigger population makes do with only six pubs and a club.

The beginnings of the Lodway brewery are fairly obscure, and it is not clear on what George's have based the late eighteenth century date for its foundation. Nonetheless there are some pointers towards the existence of a brewery before the 1830's, the date at which the Hall family, maltsters from Gloucestershire, are known to have taken the Lodway brewery over (Georges 1920).

Maltsters, for example, who would have been dependant on a brewery, are mentioned in the parish records for 1821 and 1825. In 1828 a brewery, as well as its messuage, offices, malthouse, stables and gardens; is mentioned in the records of the sale of the manor of Easton-in-Gordano. This brewery was situated to the south of Lodway in the part of the village now occupied by Elizabeth House and the Kings Head public house. The interesting thing is that the same sale records the New Inn, its orchard, garden, club rooms and smith's shop; as being in the adjacent plot. This is because in 1841 the New Inn is to be found next to the present buildings in Lodway; suggesting that not only might the 1828 brewery be the antecedent of Lodway, but that it and the New Inn moved to their new site together. We do know that a brewery was recorded as being at Lodway in a mortgage document of 1839, and the 1841 census records the Hall family as its owners. This makes it a fair supposition that the present building was built sometime between 1828 and 1839, and probably by the Hall family.

The title deeds of the brewery, now in possession of a firm of Bristol solicitors, are the next clue on the trail. In 1854 five properties totalling 2.251 acres were described and plans drawn, presumably as part of a mortgage or sale transaction. The first property mentioned is Keswick House (next door to the brewery) and its garden, formerly the residence of Samuel Hall Hardwick, then of Sarah Anne Hall (of whom more later). Next to it is the brewery, malthouse, stables and garden situate at Lodway, formerly in occupation of William Hall, and then of Hall and Sons. An indenture was drawn up on 22nd. January 1855, between Sir George Grey, the Reverend Thomas Lamplugh Wolley, William Strickland Cookson and George Hillery on one part and Miriam Hall on the other part. The plan shows the brewery very much as it appears now, so it seems

fair to assume that the present building dates from at least before 1855, and could support my earlier assumption that it dates from the 1830's.

We know that the brewery had at least some land attached to it. The tithe map of 1841 also shows that "Elder Grove paddock", (plot 460), a pasture of two acres fairly close to the brewery, was occupied by William Hall, the head of the Hall family. It may have been used to pasture dray horses for delivering the beer. I have spoken to someone who remembers the beer still being delivered by dray horses in the village.

The 1854 title deeds also show a field belonging to the Halls, to the south of the brewery, that is stated to have been formerly owned by James Wilde, whose daughter, Sarah Anne (mentioned above) became the younger William Hall's second wife in 1876. Presumably the field came to the family as a result of the marriage.

The Hall Family

The origins of the Hall family who dominate the history of the brewery after 1839 are a little mysterious. Georges state that they came from Gloucestershire and in the 1851 census, Miriam, William Hall's widow, is stated as coming from Gloucestershire. However, in the 1841 census the entire family from William, aged 44, to John aged 2, is listed as born in the parish. I suspect this must be inaccurate, especially as in 1851 all the children from William, aged 23, to Harriet the youngest are listed as coming from Portbury! If William the younger was born locally it indicates that the family were in the area in 1828, although the only William Hall I can find in the parish records is mentioned in 1831 as a waterman. He had a son, Joseph, born in 1831 and, as there is a Joseph aged 10 in the brewer's family in 1841, I feel justified in thinking this is the same family. How the transition from waterman to brewer was made in the 1830's I cannot say, but possibly William the elder remarried, after the death of his first wife Sarah, in the late 1830's to Miriam from Gloucestershire who may have had brewing connections.

In the 1841 census the Hall family appear in occupation of the 'Brewery, Lodway' with six children, ranging in age from 13 to 2.

By the 1851 census William the elder had died and Miriam Hall headed the family business, described, with her son William, as brewer and maltster and farmer of thirty-two acres with three labourers. There were by now seven children, the youngest Harriet, aged eight.

The 1854 title deeds to the brewery record that the marriage of Samuel Hardwick to Elizabeth Hall took place in 1858, and may be the origin of a comment made to me that the Hardwicks were partners in the brewery.

We must now move on to the 1861 census. This shows as head of the family, William Hall, aged 33, brewer, wine merchant and farmer of 190 acres, employing two men and one boy (apparently the family has increased its land-holdings from the 32 acres attributed to Miriam in 1851). He is married to Anne, aged 23 and they have two infant boys, as well as two servants living in. The same census shows Miriam Hall, aged 56, widow, retired, as living with her son, Joseph, aged 29, grazier, John aged 22, brewer, and daughter Miriam as well as a young girl servant, Annette Mason, all also living at Lodway.

It is clear from the churchwarden's accounts that the Halls were important local figures. In the early 1840's William Hall was present at vestry meetings; in 1866 his son was a churchwarden; in 1868 John Hall was nominated as an overseer of the poor and his brother William was member of the parish council. This is only to be expected as they were substantial property owners and employers.



Plate 1. Lodway brewery, front view from east, in 1980.



Plate 2. Lodway Brewery front view from west, in 1980.

The 1871 census shows John Hall as head of the family residing at Number 2 Lodway (Keswick House), now aged 32 and described as brewer, maltster and wine merchant employing fourteen men and one boy. He lived alone apart from a sixty year old housekeeper, Eliza Pearce. The other Halls were now living at Court House farm, farming 300 acres with seven labours and three boys.

Local trades allied to the brewery

The same sources used so far also reveal some of the other trades which must have been connected with the brewery. These are summarised in fig. 4. There is, of course, no certainty that those who followed these trades worked at Lodway, though this seems likely. It would be interesting to know the relationship to the Lodway firm of the four brewers mentioned. It might be significant that one of Miriam Hall's servants was called Mason, there possibly being a connection with Frederick Mason, described as a brewer.

A cooper is mentioned twice and obviously barrels would be vital to a brewery business. The Lodway brewery clearly incorporated a maltings, so it is no surprise to find Edward Gay, who appears three times as a maltster (even if he is a little confused about his age), nor the maltster's labourers.

The fifteen people employed at the brewery mentioned in the 1871 census is quite a considerable number as breweries are fairly economical in labour. They may have included ostlers and draymen as well as brewery workers, a coachman and a drayman both being mentioned specifically.

DATE	NAME AND OCCUPATION	SOURCE
1841	Robert Jones, cooper, aged 20 (living three doors away from the brewery).	Census
1841	Robert Chard of Myrtle hill, brewer, aged 54.	Census
1841	Edward Gay of Pill Street, malster, aged 25.	Census
1851	George Nothercott, brewer's labourer, aged 22, from Tiverton, Devon.	Census
1851	Edward Kitchen, cooper, employing one man, aged 34.	Census
1851	John Weyson, malster's labourer, aged 28..	Census
1851	George Weyson (brother of the above), malster's labourer.	Census
1861	Alice Prosser, landlord of the New Inn.	Census
1864	Frederick Mason, brewer.	Parish records
1871	Edward Gay, malster from Marshfield, Gloucestershire, aged 58.	Census
1871	Herbert Hale, practical brewer from Wales, aged 35.	Census
1872 - 1882	Charles Elmes, referred to variously as being employed 'at the brewery', 'brewer's workman', 'labourer' and 'coachman'.	Parish records
1884 + 1888	Harry Isaac, drayman.	Parish records
1894	Charles George Bleaken, 'workman at brewery' aged 28.	Parish records
1898	William Hurd, 'brewery workman'.	Parish records
1906	Hubert William Breton, brewer, son of an officer, married in the presence of Joseph and Francis Hall.	Parish records
1906	Mark Watkins, 'drayman', aged 30.	Parish records

Fig. 4. Pill occupations allied to brewing.

The Later history of the Lodway Brewery

What little evidence I have mustered suggests that the late nineteenth century was a period of expansion for the brewery. It owned all the inns in Portishead and all but two in Pill. It also bought the Elm Tree Inn, Bishopsworth, in the second half of the nineteenth century and rebuilt it in 1898 at a cost of £1,100.

The early twentieth century was a period of decline for small breweries, a process which continued at least until the mid 1970's. In 1900 there were 6,447 breweries in Britain, in 1910 only 4,512 (now there are only about a hundred companies and 150 breweries operating). The reasons for this decline are not easily explained but include a decline in demand (36.8 million barrels were consumed in 1899 compared with 33.2 million in 1905). Another factor was the introduction of the railway making transport easy – the bulky nature of beer had previously made distribution costs high, hence the large number of small breweries. Many breweries also produced up to ten different beers which made it difficult for small brewers to brew in economic quantities, and bids from successful large-scale brewers would appear very attractive.

The Lodway brewery closed at the end of 1912. The events leading up to the closure are not very clear, but must be seen in the light of the above general factors, as well as particular family problems.

In 1901 William Hall died, leaving Keswick House or Lodway Villa to his wife Sarah, and leaving the business to his eldest son, William, and his brother Joseph. They were to carry on the business until 1907 to give his youngest son Francis the chance to take it over if he wished. Sarah Hall chose Keswick House as her residence.

In 1908 Francis and Joseph Hall took out a mortgage on Keswick House and the brewery as the entire estate had devolved upon them, apart from an annuity of £1200 per annum to their mother.

In 1909 Stuckeys of Taunton, the holders of the mortgage, went into voluntary liquidation and on May 31st all the mortgage was paid off to the liquidators of Stuckeys bank. I assume that this financial crisis precipitated the sale of the business although the entries in the local press are only laconic. For example the *Clevedon Mercury and Courier* for 25th May 1912 reports:

"Brewery Amalgamation

We understand the the Bristol Brewery, (Georges and Company) Limited, have arranged to acquire the old established business of Messrs. Hall and Sons "The Lodway Brewery", near Bristol, and thus the Bristol Company will largely extend their area of supply on the Somerset side of the city. The customers of the Lodway Brewery will be pleased to know that both Mr. Joseph Hall and Mr. Frank Hall will be associated with the amalgamated businesses".

The Bristol Times and Mirror, June 21st 1912 tells us a little more:

"An extraordinary Annual General Meeting of Georges and Company Limited, was held to consider the purchase of the business of Messrs. Hall and Sons. Hall's brewery has been carried on successfully for upwards of a hundred years and would result in an addition of thirty-nine licensed pubs, thirty-five of which were freehold and various freehold lands and unlicensed houses. The brewery itself was not purchased, but will no longer be used as a brewery. The purchase is to be completed on the 1st January 1913, but trade will accrue from September 30th 1912. The price was £77,000. The senior partner Mr. Joseph Hall was appointed director of Georges".

Thus the Lodway Brewery followed James and Pierce, Bedminster, and the

Bath Brewery company into extinction at Georges' hands. It was to be followed by John Arnold of Wickwar, the Welton (Somerset) Brewery and the Ashton Gate Brewery. George's in its turn has succumbed to J. Courage and Sons.

My enquiries at Courages were helpfully dealt with, but information has been hard to get hold of. All I can gather is that the sale of the brewery took place in a hostile atmosphere and the Hall family kept the papers, unlike the other small breweries which Georges took over. This ill-feeling was quite probably the need to pay off the mortgage quickly after the bankruptcy of Stuckeys Bank, but it made my work much more difficult and a good deal less complete than I had hoped.

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CHURCH AND CHAPEL GUIDES: SOME REFLECTIONS AND SUGGESTIONS.

Part 2: Chapels

by Jeffrey Spittal

As a guide is appropriate to the understanding of a church, so is a history peculiarly suited to the proper recognition of the significance of a chapel. It is a matter partly of size but more especially of origins. Chapels stand today in diminishing numbers and all too often, as Sir John Betjeman has written, "despised by architects, ignored by guide books, too briefly mentioned by directories variegated conventicles witnesses of the taste of industrial Britain". That neglect of appreciation is a consequence of Dissent: the English, for all their profession of toleration in matters of religious belief, or of the practise of democracy in the exercise of political opinions, have rarely been truly in earnest to take pains in understanding the sincerely held beliefs of minorities in their midst. Acceptance must not be judged as the equivalent of open-mindedness, for if persecution, hostility and suspicion have disappeared they have only been improved upon by the consolidation of indifference. The late Professor Denis Brogan had a point when he spoke of England as a country where "snobbery is the rival religion to Christianity".

So the rich accumulations of glass and stone which demand annotation when we deal with the buildings of the Church of England — itself an expression of Dissent — have inculcated a tendency to exaltation in some who, although not optically mesmerised by soaring spires, nor consciously elevated in spirit by the richness of aisled and criciform constructions, take it as basic to their personal assumption that there must be some correlation between earthly endowments and posthumous blessedness. Terrene tokens of prosperity and public deference must, they feel, be trustworthy talismans of enduring eternal reward. With chapels we need to explain the very reason for them being where they are. That most of the chapels surviving today date from the nineteenth century is also something which does not for many people excite a greater interest in them.

The extent of nonconformist allegiances in nineteenth century England may perhaps be under-estimated. Statistics are not readily accessible except on an aggregated regional basis. The chapel-by-chapel returns to the 1851 Census of Attendance are lodged in the Public Record Office and the next, albeit only partially satisfactory, surveys were not made until the eighteen-eighties (Mearns, 1882). In using figures from the more informative of these, allowances must be made for the fact that they were compiled on a selective basis from local newspaper surveys, tending to fuller representation of urban areas; nevertheless some striking conclusions may be drawn from them. Nationally, nonconformists are credited with 63.82 per cent of the available accommodation for religious worship, and made up 62.02 per cent of the total attendance at morning and evening services. For those selected areas throughout the country, the Church of England had an evening percentage attendance of available sittings rated at 49.92 per cent whilst 44.30 per cent went to Methodists of all kinds, Baptists, Congregationalists, Presbyterians and other smaller groups.

Often, in these popular institutions, those worshippers came from the same group of people who had fought for the very existence of their place of worship, not infrequently paid for it and sometimes designed and built it.

This question of popular origins and the operation of popular control of chapel administration is important in accounting for some of the defects of existing histories of chapels. These popular — indeed sometimes truly proletarian — institutions have at times not been best served by records of their development written in a style of proletarian dullness. A temper of thought which inclines towards exemplification of the socially admirable proposition that all are equal in the sight of God can result in a publication which accords to the dutiful long-serving leader of the Brownie Troop as much attention as it gives to the Minister of the Word; but such otherwise creditable impartiality can be inimical to the writing of interesting history.

In dealing with the early history of local meetings a preliminary examination should be made of the journals and other writings of such famous figures as John Wesley or George Foxe. At times one may find reference to preaching in an area prior to the establishment of a chapel, such as that in Whitefield's "Diary" to his addressing an assembly at Coalpit Heath on March 30th, 1739 where he believed "above two thousand people assembled" near the maypole. Major nonconformist groups have also for many years been well served by their respective denominational historical societies and many articles dealing with the origins of local meetings have been published in the journals of those societies. Methodist preaching circuit plans (recorded by the Society of Circumlocutionists) can be examined in conjunction with Census Assessors Returns, local directories and newspapers, and a picture of the social affiliations of the chapel in local affairs built up. Most nonconformist bodies have also tended to keep detailed records, not merely of administrative or financial matters (e.g. trustees' accounts, quarterly or monthly minute books), but also at times showing a concern with the spiritual well-being of members more diligent than one associates with the Church of England. It is however important for the writer of any chapel history to remember that such records as exist are, generally speaking, not only more diversified than Anglican archives, but also more dispersed amongst regional groups and individual members of each particular denomination. This is another result of that process of democratic control within nonconformity mentioned earlier. Within Methodism, for example, Trustee Minute Books, Connexional Archives and Circuit Archives should all be inspected. What occasionally makes this procedure of full consultation — in all groups and denominations — more difficult is that lay office-holders of such records transfer the material in their custody from their home to that of their successor upon a change of office-holder; sometimes, for not the most worthy of reasons, that transfer may have been neglected. Within recent years a growing number of records have found their way to County Record Offices and most of the pre-1837 registers still surviving are in the Public Record Office. Records of registration required for places of nonconformist worship may also be sought in County Record Offices. No worker in the field of chapel history should omit enquiries made of the local minister, or forget to refer to that most extensive and informative guide to sources contained in Volume 2 of the *National Index of Parish Registers* edited by D.J. Steel for the Society of Genealogists (repr. 1980). Its usefulness extends beyond genealogy.

From these records primary attention should be given to surviving deeds and covenants, especially for the names of those mentioned as donors of land, witnesses or members of a family trust, committee or business interest. Other information on these matters can also be obtained from the appropriate volumes of the *Victoria County History*. Any connection with groups of workers entering

the area may be significant and the general pattern of local social, industrial and political life should also be borne in mind. The role of nonconformists in primary education is also important; a building still carrying the words "Sunday School" built adjacent to a Methodist chapel may have been an earlier day school.

Shifts in the composition of congregations are also important as are secessions from or associations with other nonconformist bodies. The existence of a United Free Methodist chapel, built in the eighteen-fifties, close to a Wesleyan chapel built earlier may illustrate the working-out of schisms between 'liberals' and 'conservatives' within one former body of worshippers. Above all it should not be forgotten that local newspapers generally cover the most energetic period of nonconformist life and the most prolific period of chapel-building. Anglican sources should not be overlooked. Episcopal visitation returns frequently give details on the number of chapels situated in a parish and the denominations to which they belonged, and at one time (although no check has been made to see how extensive the practice was) local papers carried abridged accounts of sermons preached on the Sabbath Day preceding publication. One such, relating to Frampton Cotterell at the beginning of the twentieth century, appeared in the *South Gloucestershire Chronicle* of February 23rd, 1901 and puts on record what the Reverend T.W. Belcher felt "bound to say" of the Salvation Army in that place:—

".... its members have always treated the Church and myself with good feeling and respect for now nearly fifteen years: and not only this, but, in a time of ignorant noisiness and attempts at Hooligan brutality in its worse form — I mean the profane brawling in God's House in 1898 — this body behaved to us with a manliness and straightforwardness which often makes me wish that such earnest people could hold the Catholic faith, and be one with us in professing and defending it."

Within the chapel itself the planning and arrangement of the central auditory area along with its furnishings assume that place of first importance accorded to the chronology of architectural styles in churches: relationship of form to function is as important in a chapel as in a church. The basic concept was the utilitarian one of a preaching-room and the cardinal point in design was the centrality in both doctrine and structural form of the spoken word — from an early period in Methodist, and increasingly in Baptist and Congregational chapels during the Victorian period. The central aisle of a church became replaced by two aisles which blocked together all available seating directly in front of the central space occupied by table or rostrum which came to displace the table. The pulpit (once categorized by Wesley as a "box") was for long out of favour but its early central position may be seen and understood in the lay-out of the New Room in Broadmead. For similar reasons, galleries were late additions and evidence of architectural adaptation within the constricting limits of a basic earlier structure can at times be discerned from inspection. Later, when larger Methodist chapels incorporating galleries in their original design were built, this had the effect of breaking up the total vertical fenestration pattern of earlier chapels. All this is a clue to dating. The central entrance door is, of course, another characteristic feature of chapel architecture in distinction to the laterally-sited openings into Anglican churches. It should also be remembered that some of the large nonconformist places of worship built in the nineteenth century were meant to serve occasional secular, just as much as regular religious, purposes. Banked semi-circular seating raised above the level of that for the congregation

(something totally abhorrent to early precepts of equality and total social integration) appear in some later nonconformist buildings meant to offer accommodation when needed to choirs, and large conventions set upon purposes of social and missionary work. The Central Hall in Bristol, erected in 1922 as a late product of the Forward Movement in Methodism, exemplifies such purposes. Yet even here, nearly two hundred years after the establishment of the New Room, a similar functional coherence within a group of rooms remains. The New Room with its central upstairs common room (one might say the nerve-centre or 'central computer' of mid eighteenth century Methodism) with living quarters annexed to it foreshadows the suites of rooms incorporated into the Central Hall to house some of the business administration involved in twentieth century gospel propagation. In one respect the New Room was perhaps the better planned, for whilst there was a stable there for preachers' horses, the Central Hall was never provided, even within the age of the internal combustion engine, with the bare minimum of car-parking facilities!

Features of a nonconformist chapel are therefore every bit as significant in 'liturgical' terms as the principal divisions of a church. Another point which may perhaps be made is that with chapels we are dealing with something perhaps comparable to *home* design and *home* furnishing and not to the furnishing of great houses. The great churches of this country are, as it were, the Great Houses of God; the chapels are the homes of the people and are felt by those who worship there to be 'home' in a way that those not nurtured in their traditions at times find difficult to understand. What is more, homes, together with the families that occupy them, may become divided and, for that reason if for no other, no full account of architectural distinctions and internal dispositions of fixed furnishings can be encompassed in one brief article. An introductory book on a fully interdenominational basis is badly needed. In the absence of one (which even if it existed could not treat of every particular variation) seek the help and try to win the confidence and trust of those — not necessarily the minister — whose permission you must have to enter chapels which, generally speaking, are freely open to the public less often than churches (or homes) are. Amongst these lay officials you may expect to find a great wealth of knowledge and, once you have successfully unlocked it, a treasury of warm friendship.

In view of the relative dearth of literature on matters of nonconformist history and architecture a selective bibliography for the second of these two articles may not come amiss.

Three nineteenth-century source lists of fundamental value are the *Return of Dissenting Meeting Houses and Roman Catholic Chapels in England and Wales*, Parl. Paper, H.C. 433 (1836), XL, 267; the *Religious Census* of 1851, the original detailed returns of which are in the P.R.O. (H.O. 129) and lastly the *Return of the Churches, Chapels and Buildings registered for religious Worship in the Registration Districts of Great Britain ...* which appeared in *Accounts and Papers*, vol. 50: Charities; Ecclesiastical; Education; Science and Art (14), H.C. (15th. Nov. 1882). References to earlier lists will be found in Steel's work mentioned above.

The history and present-day structure of many nonconformist bodies are well-presented in the "Christian Denominations Series" of booklets published by the Religious Education Press. At between one pound and two pounds each they are excellent value for money and nobody need feel that the fact that they were written for children detracts from their usefulness. Sir John Betjeman's *First and Last Loves*, Murray, (1969) quoted earlier in this article is, like so

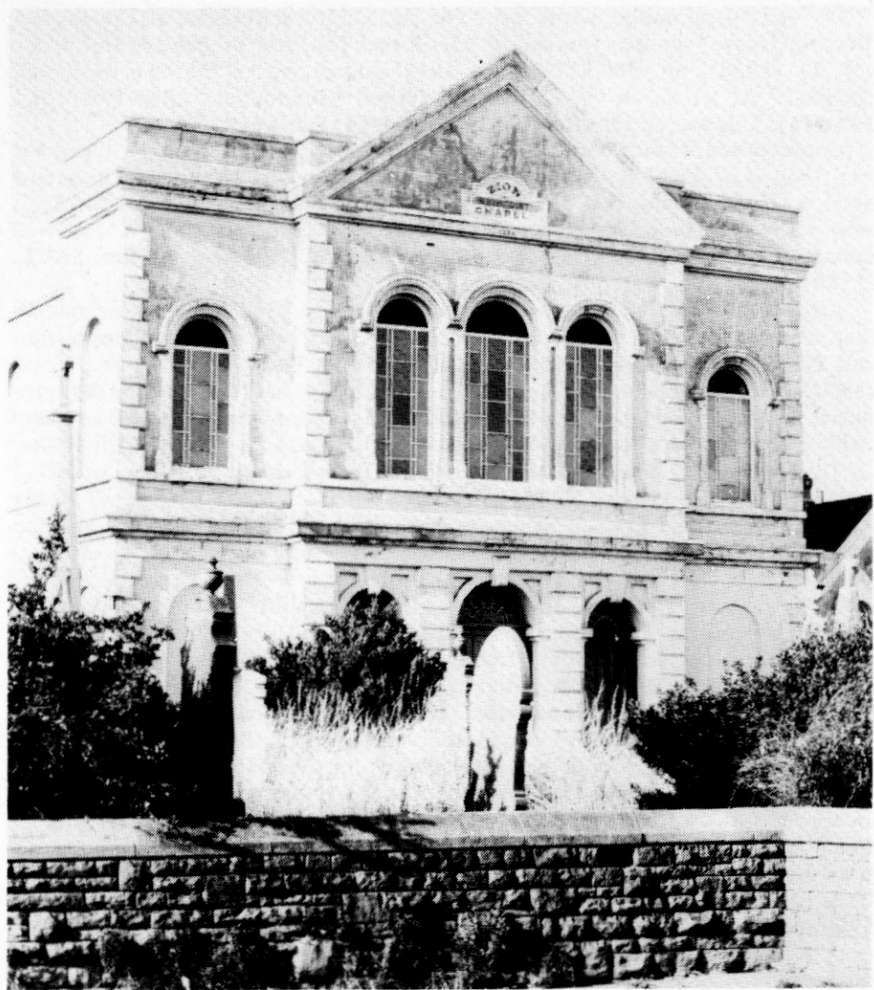


Plate 3. Zion Methodist Chapel — built for the United Methodist Free Church in 1854.

much of Sir John's writing, infectious in its enthusiasms. Within the compass of eighty-five pages Kenneth Lindley's *Chapels and Meeting Houses*, John Baker Publications (1969) is also an excellent popular introduction, especially good on Unitarianism, Congregationalism and the Baptist faith. Martin S. Briggs's *Puritan Architecture and its Future*, Lutterworth Press (1946) caters for a readership more disposed to matters of architectural interest, but is not in the least 'difficult' for anybody without these initial predilections. Perhaps the latest, best and briefest summary of nineteenth century architectural trends is to be found in R. Dixon and S. Muthesius, *Victorian Architecture*, Thames and Hudson (1978), pp. 229-233.

Dr. A.L. Drummond wrote on "The Architectural Interest of the English Meeting House" in the *Journal of the Royal Institute of British Architects*, vol. 45 (1938), pp. 909-917 and in 1942 contributed to the *Congregational Quarterly* an article on "A Century of Chapel Architecture: 1840-1940" pp. 318-326). This was curtly dismissive of much Victorian work.

Conservationist purposes are the mainsprings of A.R. Beilby's *Churches and Chapels of Kirklees*, Kirklees Metropolitan Council, Libraries and Museums Service, Huddersfield (1978). This covers both churches and chapels, deals admirably with basic architectural types by structural form and is very well illustrated. In this same group comes Ken Powell's, *The Fall of Zion*, SAVE, (1980).

Anyone wishing to survey the earlier literature available on this subject may be recommended to William Alexander's *Observations on the Construction and Fitting Up of Meeting Houses etc. for Public Worship*, priv. pub., York, (1820). Two Birmingham architects, Joseph Crouch and Edmund Butler, produced *Churches, Schools and Mission Halls for Nonconformists* in 1901 - essentially a plea for the restrained re-introduction of Gothic in chapel architecture.

To make but the briefest selection from available local material, the following may be quoted - George Eayrs, *Wesley and Kingswood and its Free Churches* Arrowsmith, Bristol (1911), an invaluable record of local benefactors, and the otherwise unrecorded builders-cum-architects who were responsible for so many small chapels. The Reverend Rupert Davis published *The Church in Bristol*, John Wright and Sons, Bristol (1960). Congregationalism and its history in the area is covered in the Reverend Ignatius Jones's *Bristol Congregationalism: City and Country*, Arrowsmith, Bristol (1947) and there is work of high quality on the Quakers by Russell Mortimer available in the publications of the Bristol Branch of the Historical Association and the Bristol Record Society. As an example of method superbly executed and illustrating the full range of information that can be extracted and assembled from sources such as are described in the foregoing pages mention must be made of Christopher Jordan's *Olveston Methodist Church*, priv. pub., (1979). The present grievous situation of many of Bristol's nonconformist buildings and suggestions for recording work - for both the buildings themselves and the burial grounds around them - is contained in David Dawson's "And Bethel shall come to nought" in *Avon Past*, no. 3, Autumn 1980, pp. 20-27.

A very interesting local burial-ground of quite unusual size for this part of the country may be seen adjoining the Wesleyan Methodist Chapel in Blackhorse Road, Kingswood. Recording of this kind is something which local societies - granted the requisite permission - may readily undertake. Conscientious accuracy is all that is required. A national survey of cemeteries and burial grounds is being undertaken by the Victorian Society. Enquiries about opportunities locally may be addressed to the writer of this article, whose address is given in the *Notebook* section.

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LETTERS TO THE EDITOR



11, Charlotte Street South, Bristol. BS1 5QB.

Dear Madam,

A friend has shown me the first three issues of *Avon Past*. May I mention two errors in Mrs. Evans' interesting 'Memories of Clifton'. The towpath ran to Sea Mills (not Shirehampton). The Rocks Railway closed in 1934 (not 1936).

Yours truly

Raymond Haynes.

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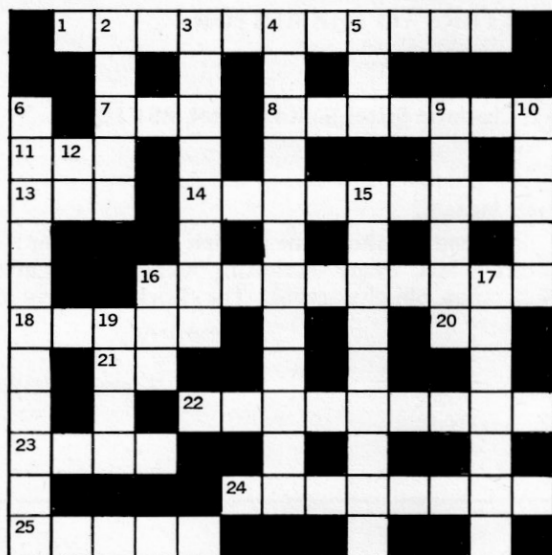
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CROSSWORD



ACROSS

1. Condition of her leg petty or grave? (5, 6).
7. Roman way (3).
8. Got local mesolithic site up topographical feature (3, 4).
11. Anglo-saxon lawyer (3).
13. Iron-age instrument with buttery connections (3).
14. Ax scars may be caused by nasty weapon (9).
16. Brooch type doesn't quite come full circle (10).
18. Indecisive village pond? (5).
20. Arabs include this prefix in their airline (2).
21. Inside preposition (2).
22. Generally used in prehistory (5, 4).
23. Archaeologist of South America (4).
24. Documents with a nip? (8).
25. Did rude priest use *viscum* and a sickle? (5).

AVON PAST

— Issue 4

Crossword Puzzle



DOWN

2. Young creature important to an old south west industry (5).
3. Remove method of decoration common on 19th century pottery (8).
4. pp. fatherly Roman emperor? (5, 7).
5. — and Magog (3).
6. Barrow for sleeping on? (6, 5).
9. Roman island found, for instance, in Silchester (6).
10. Town familiar to Egyptologists and a Roman wife whose name began with L. (5).
12. Letter in Greek? (2).
15. Old building subject to dissolution (9).
16. Tool of historian (3).
17. Place of charity in abbey (7).
19. Settlement in shortened village (4).

NOTEBOOK

..... A paper with important implications for archaeologists has recently been published by Dr. Della Hooke in the *English Place-Name Society Journal* 13, (1981), 1-40. Entitled "Burial features in West Midland charters", it analyses the occurrence of Old English *beorg* ('a hill, a mound'), *blāew* (also 'a mound, a hill'), *byrgels* ('a burial-place') and related terms in the boundary clauses of Anglo-Saxon land charters.

Dr. Hooke investigates the historic counties of Gloucestershire, Warwickshire and Worcestershire, making the fullest use of aerial photographs, county sites and monuments records where they exist, and place-name and literary evidence.

The text is supported by distribution maps of the incidence of these terms, of known prehistoric barrows and of pagan Anglo-Saxon burials in the three counties, with four maps of individual parishes of special interest.

Dr. Hooke concludes that although *beorg* and *blāew* have been used to refer to natural hills, when found in certain types of evidence, such as charter boundary clauses, the terms seem usually to refer to specific artificial features – sepulchral barrows. L.V. Grinsell, who has drawn our attention to this paper, suggests that a third possible alternative, though rare, should be kept in mind – that is, the construction of a mound to mark a boundary, as he noted in *Som. Arch. Nat. Hist.* 115 (Supp.), (19), 67-8.

Mr. Grinsell concludes that Dr. Hooke's paper is probably the most important study of this subject published so far. The evidence from the area covered by Avon county can now be studied in a wider context.

.... A small group of people have formed themselves into a group for the purpose of making a survey of surviving nonconformist chapels in the Kingswood area and the adjacent part of East Bristol.

Within the last twenty-five years the pattern of life in this area has altered greatly and the landscape which once included so many chapels is changing. Some have already gone and others are threatened. Their existence, the beliefs and faith that they succoured and the work of their ministers and congregations in the area were a feature strongly characteristic of local life. Kingswood without chapels, even today, would be like Herefordshire without half-timbered domestic dwellings.

The members of the Kingswood Chapels Survey are not aiming to write a history but to make, before it is too late, a documented survey concerned with the buildings themselves (involving the preparation of plans and drawings), of surviving chapel records and the history of each congregation, and of such matters of archaeological interest as memorials and their epigraphy. When completed, copies of the survey will be lodged in Bristol Record Office, the Avon County Library, Kingswood District Council, with the Kingswood Local History Society and at the offices of the Avon Local History Association.

Jeffrey Spittal would be pleased to hear from anybody who would like further information about the project or from anybody who is prepared to help towards its execution. Please address enquiries to:—

C.J. Spittal, "The Shieling", 162 Church Road, Frampton Cotterell,
BRISTOL BS17 2ND. (Tel: Winterbourne 773158).

CONSTITUENT SOCIETIES:

FRAMPTON COTTERELL AND DISTRICT LOCAL HISTORY ASSOCIATION

The study of the local history of Frampton Cotterell and district had its origins both in the preparation of some notes before by the present writer in 1964 and by the establishment of an 'Activity Group' concerned with local history by the Frampton Cotterell Community Association about three years later. By its very nature and implicit purpose of providing social recreation and lightweight entertainment for a new generation of residents who were to transform a village, with distinctive and interesting traditions, into an "outer suburb" with none, the Community Association was unable to be a patron keen to encourage local history research to the full. What was needed was monthly reminiscences from any elderly inhabitants willing to provide them; rather as if old pictures found hanging on the walls of a vacated house could be made to talk. Further than that local history — indeed history of any kind — was only matter for commercial exploitation. Fund-raising activities could never be foreseen as surrendering any of their revenue for purchasing research materials and the only uplift in view for local history, in Frampton Cotterell at that time, was that it should be 'extemporally staged' and 'balladed out of tune' on the back of a lorry at the time of the annual village carnival.

It seemed better that the anaemic nursing should be killed in infancy rather than grow into anything so gross and misshapen. Moreover the present writer wished to understand better the exercise of that craft to which he had applied himself. Professional methods of investigation needed to be learnt and more secure guarantees required to ensure that the results of that learning should not waste.

Both were obtained: the first supplied by Mr. B.J.S. Moore B.A., F.R.Hist.S. from the Department of Economic and Social History of the University of Bristol and the second provided by the Extra-Mural Department of the same university. A 'Research Group' was formed and, for the first time, there was some real activity. A great deal was accomplished in the ten years during which that group, so led and supported, endured. Due to current financial stringencies it no longer functions with the support of the Extra-Mural Department but a group of eight or nine willing workers, locally and independently organised, remains and is happy to still include Mr. Moore among their number.

What also remains is a considerable accumulation of the results of research which, organised in the way it was, brought home to people the fascination of making something new, an activity of infinitely greater fascination and significance than just 'making a heap' of discovered facts. The material that remains consists mainly of a large file of cards devised to assist the exercise of 'family reconstruction' and so providing much valuable derived information on such matters as social structure, occupations, literacy and a variety of other topics. It was during this period of the 'seventies' that the 'Research Group' in Frampton Cotterell saw the publication of *The Goods and Chattels of our Forefathers* (Phillimore, £6.50) edited with an introduction by Mr. Moore and providing the text of 414 probate inventories dating from 1539 to 1804 and giving details of the estates and 'life-style' of people living in Frampton Cotterell, Iron Acton, Westerleigh, Winterbourne and Stoke Gifford.

Today, re-constructed a third time under the title of the *Frampton Cotterell and District Local History Association*, the local group still continues with its research work. Plans for future work include a study of village housing up to

the end of the eighteenth century to be undertaken with Mrs. Linda Hall, work on local wills, a study of the local licensed victualling trade, a history of the church of St. Peter, Frampton Cotterell, an examination of the village as it was in 1841 and perhaps the publication of a volume of documentary sources of importance for the history of the village. Transcriptions from the parish registers of Winterbourne (circa 1770-1790) will eventually be incorporated in the file of 'family reconstruction' cards mentioned above to complete, so far as possible, that record for the five parishes which have always been the composite interest of local workers.

One use for those records – albeit not one envisaged whilst they were being compiled – has been to provide information for family historians. Enquiries for information of this kind have been received from old Framptonians, or their decendants, now dispersed as far afield as Brighton, Birchington, Buckingham, Kansas City and Winnetka (Illinois). No help in genealogical methodology is offered and enquirers are always invited to further their work by joining the Bristol and Avon Family History Society after information available from Association records has been supplied. If any of this proves useful to any extent a fee of £5.00 is charged.

Other fund-raising activities linked to publications involve selling a series of *Local History Pamphlets* as well as the marketing of a series of reproductions of 'historical photographs'. These reproductions are made from a collection of some seventy pictures of this kind assembled by the present writer.

The day-to-day running of the Association rests largely upon the shoulders of a Secretary and a Treasurer and without the services of either this administration would not be the seemingly effortless and simple process it now is. Money is also raised by means of an annual (quite often enough!) jumble sale. It should also be mentioned that the Association maintains and adds to a small library to help members in their research work and to provide reading on general matters of social and economic history.

Other than the two officers mentioned above there are no others in the *Frampton Cotterell and District Local History Association*. At monthly meetings – held alternatively in a member's house or at a local pub – anyone may speak on any subject of his or her own choosing, ask questions of colleagues or promote a discussion. Discussion of routine administrative business is kept to the absolute minimum consistent with proper democratic decision-making whenever this is required. It may be thought an impracticable arrangement but it works.

C.J. Spittal.

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PUBLICATIONS REVIEWED

RESCUE ARCHAEOLOGY IN THE BRISTOL AREA: 1.

Roman, Medieval and later research organised by the City of Bristol Museum and Art Gallery.

Edited by Nicholas Thomas. 123pp; 4 photographs, 35 figs.

City of Bristol Museum and Art Gallery Monograph No. 2, 1979. £4.95.

This book is a product of Bristol City Museum and Art Gallery's active policy to publish the results of excavation and research in the Bristol area so that information recovered is available in print locally. With the enormous cost of publication today, it is to their credit that such monographs appear at all and with this in mind it would be churlish to criticise the design and style which, although not particularly attractive, are functional and clear, perhaps due in part to the generous apportioning of space. I find the title numbers confusing, with a 1 and 2 used in close proximity.

The volume will never catch the eye of the casual bookstall browser, nor is that intended — it contains serious and scholarly reports which have been prepared both as archaeological records and as information for the interested layman, of whom there are many and who will surely play an increasing part in the future of local archaeology. Looking through the layman's eyes (and perhaps those of some professionals) I suspect that the very readable texts will be more appreciated than the sometimes lengthy, detailed and technical discussions and analyses that follow them — although it must be said that these are a necessary part of any academic report. Likewise, site plans may not be explicit to every reader but the illustrations are well drawn and complement the texts well; those of the Acton Court floor tiles are particularly impressive although the group on the front cover could have been labelled there for clarity rather than inside. Each article is supplied with a substantial bibliography where possible.

It is interesting and laudable that the colour and visual immediacy (and probable higher sales) of a more popular approach have been resisted for this more scholarly presentation. The contributors are to be praised for their readable yet specialised script as it is the content only rather than the appearance of a book like this that will sell it. They show in this monograph that professional archaeology need make no serious sacrifice to reach the enquiring public.

The contributors are Julian Bennett, Ian Burrow, David Dawson, Michael Ponsford, Roger Price, Juliet Rogers and Bruce Williams. The work is introduced by Nicholas Thomas.

There are two articles on late Roman subjects — a relief from Cadbury Camp and the human remains from a cemetery at Portishead. The rest are mainly Medieval; reports on three Bristol excavations — near St. Peter's churchyard (1972), the Town Wall (1974) and Bristol Bridge (1975); two on pottery — a bearded face jug from Wedmore, Somerset and notes on Medieval Bristol potters; an analysis of the late Medieval floor tiles from Acton Court and finally a survey of St. John the Baptist churchyard at Bedminster.

Stephen Bird.

CALENDAR OF THE BRISTOL APPRENTICE BOOK

1532 - 1565, part II: 1542 - 1552.

Edited by Elizabeth Ralph and Nora M. Hardwick. 196pp. *Bristol Record Society*
vol. XXXIII, 1980. £9.00.

A new volume in the well-produced publications of the Bristol Record Society is always welcome, especially when it touches on a wider area than just the old city of Bristol. Municipal apprentice registers such as those of Bristol are valuable sources for the local historian, in particular anyone interested in the history of industry and commerce in the early modern period, the more so since until 1711 no national system of apprentice registration existed, though a national system of regulation had existed since 1563. But, as the Introduction makes clear, the Statute of Apprentices passed in that year drew largely on the experience of cities like London and Bristol where apprenticeship had long existed. The introduction to this volume should be read in conjunction with Dr. Yarbrough's article 'Geographical and Social Origins of Bristol Apprentices 1542 - 1565' in Volume XCVIII of the *Transactions of the Bristol and Gloucestershire Archaeological Society*. Apprenticeship, now restricted mainly to engineering and (as 'articles') to some professions such as law, surveying and accountancy, provided the main means of technical education in most trades and professions until the 19th century, and the indentures are thus of great interest in tracing which trades were flourishing (and therefore recruiting) in this period. They record the name of the apprentice and of his father, the occupation and parish of the father, the name and trade of the master, and any special conditions of service (e.g. tools to be given to the apprentice at the completion of his training). The information on the father's occupation is of particular value when he lived, as many did (see Appendix I), outside Bristol; as evidence of occupational structure in the countryside, apart from John Smyth's *Men and Armour for Gloucestershire in 1608*, is often hard to find before the 18th century. Through sources such as these apprentice books much can be learnt of the economic development of the Bristol region in an important period of its history. The book is admirably indexed and a pleasure to use. Two comments, however, came to mind. One is that part 1 was published as long ago as 1948; one hopes, at that rate, still to be alive when part 3 appears, to say nothing of the following 270 years still in manuscript! The second concerns the relationship between the successful completion of an apprenticeship and taking-up the burghership with the associated rights of franchise and other privileges. Apprenticeship was admittedly the major but not the only road to burghership, which could also be gained by patrimony, purchase or gift; and not all successful apprentices became burghesses or settled permanently in Bristol. Many, certainly in some trades, used apprenticeship in Bristol simply to acquire knowledge and expertise which were then utilized back in the countryside. The extent to which this occurred would become clearer if the Bristol Record Society not only speeded-up the printing of the apprentice books but also began to print the records of burghesses extant from 1532. But in these days of increasing book prices any published record-material is welcome, and all serious local historians ought to support bodies like the Bristol Record Society which perform this worthwhile task with such efficiency.

John S. Moore.

ROBERT SOUTHEY AND BRISTOL

by Basil Cottle. 20pp; 4 photographs. Bristol Branch of the Historical Association, 1980, £0.60.

Dr Cottle's pamphlet, originally delivered in Christ Church, Bristol, as the first Annual Southey Lecture, provides an admirable introduction to its subject. Racily written, it draws heavily on Southey's letters and Joseph Cottle's *Reminiscences* for vivid and amusing details which bring the story to life. As well as being good entertainment, it packs a surprising amount of information into its 20 pages.

What is open to question in it is Dr Cottle's estimate of Southey's personality and politics. He may have been expelled from Westminster for writing an essay against flogging, held unorthodox religious and political opinions and left Oxford without a degree, but that hardly justifies calling him "a graceless dropout". The undergraduate Southey, who based his morality on the Stoicism of Epictetus and was deeply shocked by his fellow-students' drunkenness and addiction to "every species of abandoned excess", strikes one in fact as rather a solemn young man. His departure from Oxford was largely the result of his scruples about remaining there at his uncle's expense when he could not conscientiously take orders, as had been intended when he went there. Hardly a typical dropout!

His early Jacobinism seems to have been a good deal more serious than Dr Cottle suggests. Coleridge's joke that the Pantisocrats planned to settle on the Susquehannah because they liked the name, which he repeats, has long since been disproved. The Pantisocracy plan (formed, it is worth noting, just after the leaders of the London Corresponding Society had been arrested and Habeas Corpus suspended) must be seen in the context of the mass emigration to America of British democrats fleeing from Pitt's reign of terror, which resulted in several attempts to establish Utopian colonies. Southey's intimate friend Charles Danvers took his radicalism seriously enough to help a man who might otherwise have been hanged for treason to escape to America, at considerable risk to himself. More research is badly needed on the Bristol Jacobins, who are ignored in Professor Goodwin's *The Friends of Liberty* and receive only a passing mention in E.P. Thompson's *The Making of the English Working Class*.

Nor was the older Southey quite such a reactionary as Dr Cottle suggests. His Toryism, though it could be violently illiberal when his prejudices were involved, was essentially paternalist and retained a surprisingly strong element of radicalism. It was no mere diehard who could write, as late as 1833: "In the manufacturing districts, where the wages of the adults are at a starvation rate, and their children are literally worked to death, murdered by inches, the competition of the masters being the radical cause of these evils, there is a dreadful reality of oppression, a dreadful sense of injustice, of intolerable misery, of intolerable wrongs, more formidable than any causes which have ever moved a people to insurrection."

These are questions of detail and emphasis, however. Dr Cottle's pamphlet remains the best account we have of Southey's Bristol associations, and as such can be heartily recommended.

Charles Hobday.

MR. BRAIKENRIDGE'S BRISLINGTON

by Sheena Stoddard. 64pp; City of Bristol Museum and Art Gallery, 1981.
£3.00

George Weare Braikenridge retired from business in 1820 and devoted the remaining thirty six years of his life to his collection. He was not an aesthete and his field of interest was all embracing. A visitor in 1830 described his library as giving one "the idea of a broker's shop". The fate of most collections is that they are dispersed on the death of the collector and Mr. Braikenridge's was no different; regrettably much was lost to Bristol. We are fortunate however that his collection of drawings of the Brislington he knew, the majority by T.L.S. Rowbotham remains intact and formed the basis of a recent exhibition at the Bristol Museum and later — where I saw them myself — locally at the Wick Road Library, Brislington.

"I reckon Brislington looks better in that picture" said my ten year old Brislington born and bred son of the cover of the booklet when I attempted this review — and who can contradict him? The post commuter suburb where dwelt wealthy Bristol merchants has disappeared, their grand houses mostly demolished; the heart of the old village ripped out in the cause of a monstrous dual carriageway. The drawings in Ms Stoddard's booklet may show a romanticised view of the Brislington Mr Braikenridge knew — but it would be impossible to romanticise what is left.

It is unfortunate that the drawings offer only occasional glimpses of the ordinary working people of Brislington but Ms Stoddard rectifies this with a brief précis of their lives culled from contemporary records. It is unlikely for instance that my son would have appreciated the village as it was had he been a pauper boy engaged in cracking stones for the turnpike road — the direct ancestor of the modern monstrosity.

The drawings however are Mr Braikenridge's memorial and as a fellow collector I can only warm to one who preserved on the one hand the twelfth Century Malmesbury Ciborium sold even in 1908 for the sum of £6,000 and now in New York and on the other a paper bag on which was noted the current price of biscuits! Mr Braikenridge's instincts were correct; the hand which later screwed up the paper bag fortunately stopped short of the pictures — and though we can guess at the price of biscuits in 1852 it would be impossible without the preservation of the drawings to envisage the village itself which was metaphorically "screwed up" and destroyed.

I am grateful to Ms Stoddard for bringing Mr Braikenridge to a wider audience; her booklet is excellently produced and researched. At £3.00 it is a little expensive but nevertheless I have no hesitation in recommending it both to those with an interest in local history and those family historians of my acquaintance who now live far away but whose roots were in Brislington. With Ms Stoddard's booklet they will be able to travel in time through the quiet wooded lanes where once their ancestors walked. Perhaps the addition of a map would have assisted their travels?

Patricia Lindegaard.

ROUND HERE, IN THEM DAYS

by Chris Howell. 145pp; 135 photographs. Bath: Fosseway Press Ltd. 1980, £6.00.

Nowadays almost everybody takes photographs and I suppose that in fifty or a hundred years' time most of those pictures will have been lost, burnt, thrown in the dustbin or otherwise irretrievably gone. The official photographs in the archives will remain to tell us what 'proper' photographers thought the last part of the twentieth century looked like.

In the later part of Queen Victoria's reign and up to the first World War, fewer people took photographs and those pictures, posed as they often are, and taken by a local professional or a well to do middle-class amateur, have a naive quality about them which no one except a child could now achieve. We feel that this is how Norton and Radstock must have looked because the people in the photographs know that they are posing for posterity.

Mr Howell's pictures capture that sense of self-importance, of solidity, of worth which these people felt even in mundane activities. Thus the station staff and the men from the engine pose beside their little one-carriage train at Camerton station, with all the honest pride which we might now see in a picture of men posing beside Concorde. But modern men pose for their own day — these men posed for us.

All our knowledge of the past is fragmentary and we probably delude ourselves if we think that we can understand a hundredth part of the lives of our ancestors. Mr Howell fulfills a filial act of piety, for these men and women when they posed, wanted to tell us just a bit more about their lives. 'Look' they say, 'we had our day. See us in it. Understand what we were'. They consciously try to add a fragment to our knowledge in pictures — not in words.

Here we have a very carefully selected group of pictures which attempt to show people and places of all types. Mr. George Coombs of Radstock, chairman of the local brewery, and Mr. Harry Cave who lived in a tent, sharpened scissors and mended pisspots by day and played the fiddle in pubs by night are only separated by a page. It is the people more than the buildings who stand out in this book. The individuality of the poorest, as well as of the most well to do, shines through in these pictures. The Victorians were supposed to believe that every picture tells a story and my grandparents and old aunties, born in Victoria's reign, certainly believed it. The story of these people is of individuals shaped by a harsh environment into strong characters. Their confidence in themselves and their world, their pride in their doings, the intensity of their actions, are all conveyed. No-one will ever be able to take photographs like these again. The book is available from local booksellers or available from the author at Chapel Cottage, Parsonage Lane, Chilcompton, Bath. (0.70p postage and packing).

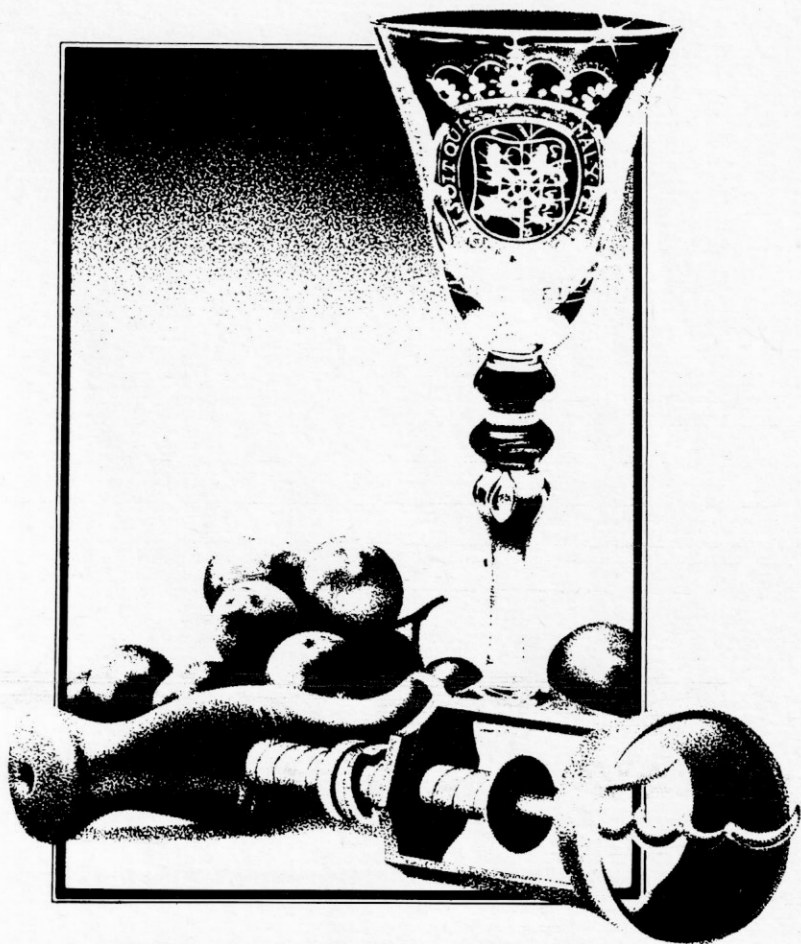
M.D. Costen.

CLEVEDON PIER

by Keith Mallory, 78pp; Redcliffe Press, 1981. £6.50

The breathtaking elegance of J.W. Grover's and Richard Ward's design for Clevedon Pier is best seen in early photographs before the sturdier cast iron pier head replaced the original in the early 1890s. The elegance is a product of beautiful proportions and a lightness that makes it difficult to believe that it could have survived the gales and immensely powerful tides of the Bristol Channel for a hundred and one years. Its designers were in the mould of the great engineers of the 19th century who applied their technical skills in association with imaginative genius. The elegance and slenderness had genuine functional significance — the fable of the mighty oak crashing in the wind whilst the slender bullrush survived is apposite to it. The storms and the daily six knot tides hardly noticed that spider's web of a structure. It was to take the heavy hand of the late 20th century, obsessed with regulations and codes of practice, to destroy it. Mr Mallory's book is a delight visually, with good layout, excellent reproductions of design drawings, modern surveys and many photographs of the pier and its details. A first impression suggests a scholarly study, but, in spite of the excellent illustrations and appendices which include a reprint of Mr Grover's paper to the Institute of Civil Engineers on the structure, the text provides rather too brief a survey of the history for a book that sets out to be more than just a visual record. It is disappointing that so little of the recent history is set down, particularly that relating to the Pier Preservation Trust and its magnificent efforts to save the structure; efforts which according to another recent publication are at last becoming fruitful. Nevertheless, it is an attractive and worthwhile publication, worth its £6.50, particularly as the author's royalties go to the funds. As well as being available from local booksellers, it can also be obtained from the publishers: Redcliffe Press Ltd., 14 Dowry Square, Bristol BS8 4SH.

Gordon Priest.



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